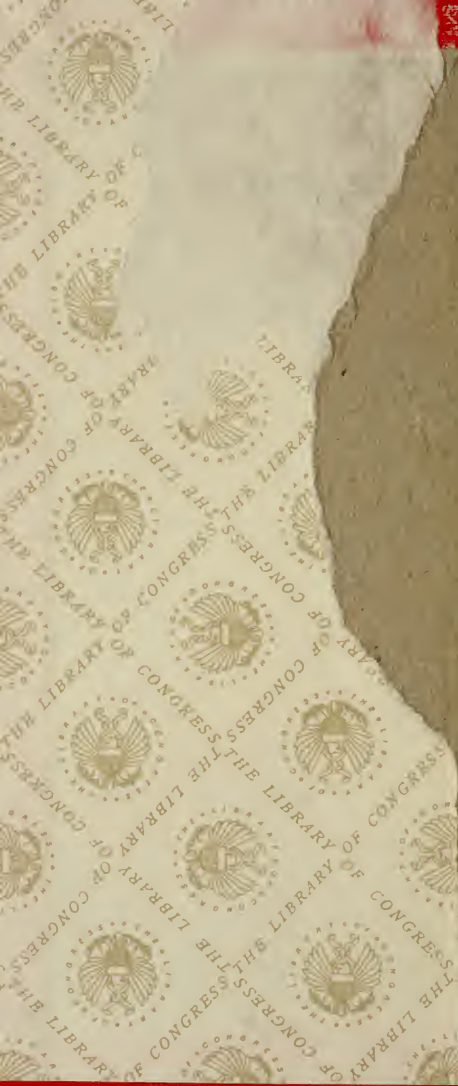


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AN



Exposition and Explanation

OF THE MODERN PHENOMENA CALLED

SPIRIT MANIFESTATIONS.

COMPRISING THE

RAPPINGS, MOVEMENTS, WRITING MEDIUMS,
AND VARIOUS OTHER PHENOMENA
CONNECTED THEREWITH,

WITH

Extracts from different Writers,

OF REMARKABLE INSTANCES OF PRESENTIMENT, PRO-
PHECYING, VISIONS, CLAIRVOYANCE, ETC. ETC.

By BENJAMIN FRANKLIN COOLEY,
THE GREAT PSYCHOLOGIST AND INDEPENDENT CLAIRVOYANT.

I believe that the phenomena called "Spirit Manifestations," can be explained by natural laws and principles, independent of a theory brought out from the abodes of departed spirits. *Author.*

SPRINGFIELD, MASS.

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INTRODUCTION.

IN bringing out before the world these few broken sentences for public inspection, we would not have you believe that we have any other intention or design, but to benefit as far as possible our fellow-men, by the disclosure of truths that we have obtained by impartial and earnestly-pursued investigations, with reference to the modern phenomena, called "Spirit Manifestations," which is awakening all classes of minds. Having for some time been a believer in the verity of the spiritual nature of these phenomena, and also had the opportunity of being what is called a "medium," I have taken much time and trouble to trace out the real causes that were operating to produce such mysterious effects, and I now am confident to believe that these operations are but new phases in

the fields of mind and matter, and the solution is found in Electricity, Electrical Psychology, and Clairvoyance.

For, in the yet unexplored fields of the electric element, and the application of this same element as a medium from matter to mind, and also the yet dark and misty realms of clairvoyance, with the intuitive principles of mind—all these, taken in connection, present a wide and almost unbounded field, respecting which the great mass of minds know but little. And as many friends have often requested us to publish to the world the results of our somewhat extended investigations, we have at last reluctantly yielded to such requests; thinking that perhaps we might have obtained some ideas that would be aids to the minds of the earnest seekers for the truth, respecting this all-engrossing phenomena. But to one class of minds we have a word to say, that does not pertain to this phenomena. That class comprises the critic, whose greatest passion seems to be to seek and trace out grammatical errors, and hurl them as cudgels to the head of the writer. Now, dear critic, we pray you forbear; for we do not present the following pages as

a regularly prepared and studied book, but merely as broken sentences, extracts, and illustrations. And hoping that the reader may obtain some ideas that will aid him in his researches respecting this new phenomena, we submit the following pages to him and the public.

1*

SPIRIT MANIFESTATIONS.

THIS NEW PHENOMENA.

THIS new phenomena, which is moving and attracting the attention of all minds, is truly wonderful in its nature, inasmuch as it seems to operate as a species of mania, affecting every class of mind to some degree, and carrying them all to some extreme, either for the purpose of establishing some isolated doctrinal principle, or building up some new theory or system, which, if carried to the extent that it probably will be, unless some effective check shall be put to it, will cause as many different beliefs, doctrines, and religions, as has ever before been established by the wrong and discordant systems of religious education of all past ages. Why then is it not time for us to investigate this principle of mind, and learn as far as possible the causes that are producing such effects? Many will and do say, that lending their time for the purpose of bringing out a true solution of such a trifling affair, is be-

neath their dignity. Well, we will speak kindly of such individuals, but we must be permitted to give our opinion respecting them, and it is this; we believe it is well that such a class of minds are contented and willing to remain quiet, for we are taught by reason to believe that, should such a class of discordant minds, (discordant because their organization is bad,) take the task of investigating such a phenomena, we are sure that their conclusions and theories would partake of the angular form, instead of a true, unbiased, and harmonious theory, which alone had a foundation upon the unerring laws and principles of nature. Well, then, we will endeavor to believe that all that is, is for the best, and that Right and Truth will be the final result of this phenomena, even as it has appeared to be of other equally startling and wonderful powers of the human mind, or the operations of fancy and imagination in the realms of intellect.

DELUSION.

Of the numerous religions of the day, we are not able to find one but what has some points of delusion. And why should it be so? asks the free thinker. Well, in our own feeble manner of expressing our opinions, we will endeavor to give our reason why it is so. In the first place, we have seen the desire that every indi-

vidual possesses respecting belief; and in taking that straight forward course of reasoning from desire to belief, and from the belief to the delusion of the beliefs, we shall probably be able to arrive at the reason why so many are deluded respecting the different creeds, denominations, churches, and religions, of the present time. In the first place, we will study the different organizations of the human mind; and during that course of study, we shall learn that the human mind possesses susceptibilities which differ one from the other in some respects; and arriving at this conclusion, we learn that man is individualized, and differ one from the other in some single point of organization. And when we arrive to this fact, and establish that point firmly in the mind, then we may begin to understand why we are not all capable of entertaining the same opinions respecting the same things. The individuality of the human mind will give the true solution respecting the different delusions, even as it will give a solution of the different beliefs.

We will here give a production which purports to come from the spirit of Whitfield. It was rapped out during a sitting of a number of individuals, for the purpose of getting spirit communications. It is as follows:

“ You speak of delusion and discord in your societies of earth, and speak out your desires, and pray in spirit, that the human family may become as one harmonious society. But that cannot be, until the organ-

ized societies of Ignorance, Bigotry, and Superstition are broken down, and then all delusions will flee from the minds of men, and then wisdom will become the crowning glory of the human mind, out from which will emanate the frame-work for a true state of society, wherein shall reign Universal Harmony."

The above communication or production corresponds to the wish and desire of the persons that were together at the time it was rapped out ; and that will clearly account for it, as desire generally controls the mind ; and at that time all minds present partook of nearly the same desire. And accordingly, whether Christian, Heathen, or Mahomedan, the communication will correspond to the desire of their minds, even if it be to substantiate the worst forms of delusion.

MY PREVIOUS BELIEF.

As all minds are seeking for some belief respecting their immortality, and all are establishing some kind of belief respecting their destiny, even so has the individualized spirit that is encased by this mortal body, whose hand moves the pen to write these words. Yes, even so does this spirit possess a desire to obtain a belief ; and it has already been the possessor of many deep and strong desires for a belief ; yet it finds that the belief of yesterday is removed to-day, for a better and an ever-

increasing and progressive system of harmonious beliefs. Yet we find that this system of beliefs is never changed in respect to the self-evident facts of unoriginated and eternal laws of spirit, nature, and of God. Yet we find our beliefs changed according to the degree of knowledge that we may obtain from day to day ; and according to this desire was our belief formed respecting the new electrical and mental phenomena. At our first investigation, we were convinced that the sounds were caused by some unseen power or principle. This was our first established belief, and this belief was established by self-evident facts, laws, and principles. And as it was the general belief that all the sounds and movements were caused by spirits, even so did our mind possess the desire that it might be so ; for we were persuaded to think that if such were in reality communications from the spirit spheres, the light and knowledge conveyed from the great immortals to men of this rudimental sphere, would be of vast importance and great worth to poor, ignorant, and grovelling humanity. Yet, although we possessed this strong and burning desire, we did not arrive to the established belief that the whole phenomena was caused by intelligent, unseen, unorganized spirits, although we admitted such a possibility.

This, then, was our first position, and our first belief ; but after a long and impartial investigation of the subject' we are obliged to say that we do not believe that a thousandth part of these manifestations have aught to do with any but the spirits encased in bodies of flesh.

Yet while taking this position, which judgment and reason hath assigned us, we would not have the reader understand that we wholly discard the idea of a communication with the spirits of the departed, for we have had evidence sufficient to cause us to believe that the spirit world holds a close proximity to this, our rudimental sphere. But our object in making the results of our investigations and experiments public, is to aid others to obtain the true solution of this new phenomena, without falling into deep errors respecting it, as there is a susceptibility in the human mind which will cause it to believe either too much or not enough. Can the reader say that this is an unfair course to pursue? We think not.

IMAGINATION.

Imagination, the element in which the poets roam, has much to do with all the beliefs of men, and it has always had much to do with all the religions of the past and the present times. For every mind possesses it in some degree, and it will operate for good or evil, or for harmony or discord, according to the organization of the individual mind, or classes of minds. If the mind possesses much of the marvellous, then in that mind will there be a greater play of the imagination. And in the mind of the person who is magnetized in

the first degree, we see the same results as in those who are not ; for whenever the electrical condition of the person called the medium is changed, then that person will fancy and imagine that he sees many things that are not in existence ; for the intense operations of the mind will cause spectres and illusions, that have never before been conceived of by the human mind. And we see too that when an operator in Electrical Psychology desires, he can cause the subject or person operated upon, to see all manner of imaginary beings, which have no existence excepting in the imagination of the operator. And he is also able to cause the person psychologized to see the articles of furniture move and take imaginary leaps from place to place, when in reality they do not move. And so, the person will often imagine that he hears sounds, when there is no sound. This, then, shows how the mind may be wrought upon by imaginary ideas, and how easily people may fall into errors respecting subjects of a marvelous nature. Often have we witnessed such operations ; and we have been able to gain much instruction from them. We will now give a case for the purpose of informing the mind of the reader, and show how some of the wonderful occurrences may be accounted for. At times, when we have been sitting in a room where a number of persons have met together for the purpose of getting communications, and to witness other operations of the power of spirits, while we have been a spectator, but not one of the number that compose the circle, we have heard those in the circle say, that they heard

sounds, and saw movements of the table, and other articles of furniture, and saw rays of light, when we were not able to either hear any sound, or see the movements of the furniture, neither to see any rays of light; and immediately after, by trying experiments upon those of the circle who thought they heard sounds, saw movements, and rays of light, we find that they are psychological subjects, and do often psychologize their own brain, they being in a negative condition before sitting to get the communications. This, then, we think accounts for a certain class of these wonderful stories, reported by such marvelous minds, who are not in reality capable of separating the real from the imaginary. We will give a short communication received by the movement of the hand. It purports to come from the spirit of Benjamin Franklin:

“The deep and incomprehensible laws of the electrical element, as it is found in all degrees of refinement, from the lower kingdoms of the natural world to the highest points of the ethereal skies of the spirit spheres, can never be fully unfolded to the immortal spirits of God’s eternal universe. Therefore be not too wise, but ever follow the pure desire of your minds, and learn the simple rudiments of your eternal lesson.”
B. Franklin.

There may be much that will be beneficial to us in such communications or productions. Yet we do not believe that they come from spirits detached from the human or material body.

SOUNDS.

That sounds are produced by connecting and disconnecting the positive and negative poles of the electric or galvanic battery, is a fact that no one can deny. And we will now ask what causes these sounds? Well, all that we can say is, that they are produced by the positive and negative powers of electricity. Well, then, as there is a certain condition and application requisite to produce the sounds of the electric spark, and as that sound is produced by conveying the electricity through different metals as the medium, then why may there not be certain electrical conditions of the physical body, or the nervous system, requisites and mediums by which to convey the electricity of the physical body through the nervous system, so as to produce sounds upon articles of furniture, or upon any material object whatever? From experience, we believe that these sounds are produced by a certain negative electrical condition; so that the mind by its will or desire can throw off the electricity of the body, through the nervous system as medium. And the electrical currents thus thrown off will produce the sounds that so many marvelous minds wish to attribute to spirits of the departed. From the psychological experiments which we have performed upon many individuals, who are mediums and those who are not, we find that the same sounds can be produced independent of the spirits of the departed. So, therefore, we find the solution of the mystery, without entering the spirit world. We

have ever believed that if these communications had come from the higher spheres, they would have been more truthful and reliable. But while making this statement of the result of the above experiments, we would not have the reader understand that we wholly discard the idea of a communication and close proximity of the spheres beyond, and the world of spirits. But we make the statement to show that there may not be one of a thousand of what purport to be spirit communications, in reality spiritual.

ELECTRICITY.

The element that holds the closer proximity to intelligence, is Electricity. The whole universe is pervaded and governed by the life-principle of this element of nature, and the causes of all motion are found in the grosser or more refined nature of this element. And we find, also, that the different conditions of this element determine the different shades, from the darkness of the midnight heavens to the bright splendor of the noonday sun. And by a right course of study in reference to the nature, power, and application of this mighty element, let us see if we cannot find out the causes of many wonderful phenomena, without going beyond this plane of material action in connection with mind. And we will here state, that we verily believe

that if the operations of this semi-intelligent agent were fully understood, as it operates in connection with the human mind, not one thousandth part of what are called spirit communications, would be taken as such, or attributed to departed spirits; but they would be attributed to this almost ethereal element, as it operates in connection with the human mind. We see by experiments in Electrical Psychology, that the medium through which impressions are conveyed from the operator to the subject, is electricity; and distance and time are comparatively annihilated by and through the agency of this wonderful and powerful medium. We might here bring volumes of proof to substantiate that the position which we take is upheld by reason and self-evident laws and principles of mind and matter.

PSYCHOLOGY.

The Positive or Negative Psychological or Electrical conditions of the human mind and material body, bring out and present many startling and wonderful phenomena, which the great mass of minds do not at all understand, and very few are they, who understand them even in a low degree. The power that one mind possesses over another is truly wonderful; it lies within the mind while in the positive electrical condition, to control in any manner he chooses, the mind in the nega-

tive condition ; but it is not our intention at this time to theorize or philosophize upon this subject. All we wish is to bring the subject up before other minds more competent than our own to do justice to it ; we wish also to say that if the believers in the "Spirit Manifestations," will take the trouble to earnestly investigate this subject, and experiment upon it, in reference to the control of the thoughts of others, while in the Psychologized or negative state, and the influx of the impressions from one mind to another, we are sure they will come to the conclusions that we have come to, that is, that most of the communications which they take as coming from departed spirits, can be explained by the nature, power and application of electricity, or the positive and negative psychological condition of mind, and the susceptibility of the mind to influx of impressions of other minds however far distant, with the aid of clairvoyance. This, kind reader, is my just conclusion and honest opinion.

CLAIRVOYANCE.

The clairvoyant powers of the human mind have never as yet received the notice which they deserve. At the present time there are thousands of otherwise intelligent minds, who do not even realize that they possess the power of seeing independent of the physical

eye, and whenever the idea is advanced to their minds, that there is a power of mind, or a mental and spiritual eye that is capable of penetrating through material substances and taking cognizance of what is taking place at great distances from them, they lift up their hands with great horror and holy awe, and say, thou deluded, foolish man, why will you be so foolish as to believe such impossibilities. To such a class of minds let us say, you do not realize the powers that your own minds possess, for you have not cultivated the nobler powers of your natures, so therefore we shall deal gently with you, and endeavor to give you the truths we have been able to learn by the clairvoyant vision of our own minds. Three years since, the clairvoyant powers of our mind and spirit were developed and brought out by the aid of magnetism; and from the three years experience that we have had in this field, we have been enabled thereby to comprehend rightly, the laws and principles to a high degree, through all the kingdoms of the natural universe, and in a degree that of the spiritual and heavenly. That the mental or spirit eye can be opened, even while in the physical body, and enable man to view all the works of the material world, and by the aid of the intuitive principles of mind, make right applications and uses of all things in the kingdoms throughout nature, is a truth, that man in his wrongly educated condition, is not able or prepared to comprehend. Yet we have reason to believe that the day is dawning, when man's interior nature will be illuminated, and that he will soon be prepared to

comprehend and understand, that he is in reality but little lower than the angels; when the powers of his mind and spirit are brought out, in a degree, so that he may view his position and behold the standard upon which he should place himself. We might write volumes in reference to the clairvoyant powers of man, but the limits of this small work will not allow of it; but in a larger forthcoming work, we propose to deal at greater length upon this great and all absorbing theme. For the purpose of illustrating the clairvoyant powers of the human mind, we choose rather to bring instances of other persons, than to bring instances of our own powers, although we might bring hundreds of tests that have been put to us, and in which we have always been able to satisfy those that brought them. And for the instruction and reflection of the reader, we will give some well attested instances of the clairvoyant powers, of Emanuel Swedenborg, who was a Swede by birth, born at Stockholm, Sweden, 1688; and as he is extensively known as the founder of the new church, and as a spiritual and mystical writer, it will be unnecessary for me to do aught but mention his name, and relate some instances of his clairvoyant powers. We have seen the same instances published in many different books, but we believe we have never seen them related in so plain and comprehensive a manner, as in the *Shekinah*, a quarterly, edited by S. B. Brittan, a very able and beautiful writer upon vital, mental and spiritual phenomena. The following then is a copy of those instances of clairvoyance, taken from the *Shekinah*.

“ In a letter to the Librarian of the King of Russia, bearing date 1782, a Mr. Springer, for many years resident in London as Swedish Consul, a gentleman whose character for truthfulness was unquestioned, narrates— That Swedenborg, being about to sail from London to Sweden, wished him to procure him a good Captain. He accordingly agreed with a certain Captain Dixon, and as he parted with Swedenborg, he inquired of Capt. Dixon, if he had good and sufficient provisions.” On this Swedenborg said, ‘ My friend, we shall not need a great quantity, for this day week, we shall by the aid of God, enter into the port of Stockholm by two o’clock.’ On Captain Dixon’s return, he related to me that the event happened exactly as Swedenborg had foretold. Many instances of such clairvoyance might be told, similar to phenomena exhibited in our day. M. Springer also declares, that Swedenborg revealed to him many secrets concerning his deceased friends and enemies, and matters of state, which could only have been known to him through the power of spiritual vision.

The gardener and his wife, as we have remarked before, were his only attendants. On the latter being questioned, by his friend, M. Robsam, whether she had ever observed any change in the countenance of her master, after his communion with spirits, she replied, that ‘ entering one day into his room after dinner, I saw his eyes like unto a very bright flame ; I drew back, saying in the name of God, Sir, what has happened extraordinary to you, for you have a very peculiar kind

of appearance ? What kind of a look have I ? asked he. I then told him what had struck me. ‘ Well, well,’ replied he, ‘ do not be frightened ; the Lord has so disposed my eyes, that, by them, spirits may see what is in our world.’ In a short time, this appearance passed away, as he said it would. I know when he has been conversing with heavenly spirits, for there is a pleasure and *a calm satisfaction in his countenance, which charms those that see it* ; but after he has conversed with evil (undeveloped ?) spirits, he has a sorrowful look.’

Count Hopken, the Prime Minister to the King of Sweden, although he thought so well of his doctrines, that he recommended them to the King as the best religion for a new colony, once asked Swedenborg why he made public his visions and conversations with spirits, as they had a tendency to bring into ridicule and contempt doctrines, in other respects, so reasonable. But Swedenborg replied, ‘ that he was commanded to make them public by the Lord.’

Of the famous John Wesley’s experience of Swedenborg’s character as a Seer, we give the story as we find it. ‘ Among Wesley’s preachers in 1772, was a Mr. Smith, a man of piety and integrity, afterwards a minister of the New Church. Mr. Noble, Minister of Hanover Street Chapel, London, and the author of an appeal in behalf of the views and doctrines of the New Church, had heard the anecdote as resting upon his authority, and he wrote to Mr. Hawkins, a celebra-

ted engineer and a friend of Mr. Smith, to learn the particulars. The following was the answer:—

‘DEAR SIR: In answer to your inquiries, I am able to state that, I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about 1787 or ’88, that, in the latter end of February, 1772, he, with some other preachers, was in attendance on the Rev. John Wesley, taking instructions, and assisting him in preparations for his great circuit, which Mr. Wesley was about to commence; that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment; that after a pause he read the letter to the company, and that it was couched in nearly the following words —

“ *Great Bath Street, Cold Bath Fields, Feb., 1772.*

‘SIR: I have been informed in the world of spirits, that you have a strong desire to converse with me; I shall be happy to see you, if you will favor me with a visit.

‘I am, Sir,

Your humble servant,

‘EMANUEL SWEDENBORG.’

Mr. Hawkins adds that, Mr. Wesley frequently acknowledged to the company, that he had been *very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned this desire to any one.* Mr. Wesley returned in answer, that he was preparing for his six months’ journey, but would

wait on Swedenborg on his return to London. Mr. Hawkins says, that Mr. Smith told him, he had been informed on good authority, that Swedenborg wrote back, that Mr. Wesley would then be too late, as he (Swedenborg) should *take his final departure for the world of spirits, on the coming twenty-ninth of March when he accordingly died.* This extraordinary circumstance converted Mr. Smith.

Of the more important and striking instances of his spiritual vision, we have only room for three or four here. Three of them are given in a letter of Kant, the most celebrated German metaphysician, and originator of the Transcendental Philosophy, to a female friend. The first, to which however he only alludes—as being too well known to require narration—is, that Swedenborg related to the Queen Dowager of Sweden, Louisa Ulrica, the substance of a private interview had with her deceased brother, the Prince Royal of Prussia, afterwards Frederick the Second. Of this, M. Dieudonne Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin, gives the following narrative:—

Mr. Thiebault says ; ‘ I know not on what occasion it was, that, conversing one day with the Queen, on the subject of the celebrated visionary, Swedenborg, we (the members of the Academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I, on my part, related what had been told me respecting him by Chamberlain d’Haman, who was still alive, and who

had been Ambassador from Prussia, both to Holland and to France. It was, 'that his brother-in-law, the Count de Montville, Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's lifetime; that the widow, not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who she was told, *could converse with the dead whenever he pleased*; that she accordingly adopted this advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her, that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle's Dictionary in his cabinet; and that his attention being called immediately afterwards to some other concern, he had put the receipt into the book to mark the place at which he left off; *where in fact it was found at the page described!*'

The Queen replied, that though she was little disposed to believe in such seeming miracles, she had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof; that she had previously heard the anecdotes I had related, and it was one of those that had most excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that M. Swedenborg, having come one evening to her court, she had taken him aside and begged him to inform himself of her deceased brother

the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that what she had said was of a nature to render it impossible that *the Prince could have repeated it to any one, nor had it ever escaped her own lips* ; that some days after, Swedenborg returned, when she was seated at cards, and requested that she would grant him a private audience ; to which she replied, he might communicate what he had to say before the company ; but Swedenborg assured her he could not disclose his errand in the presence of witnesses ; that in consequence of this intimation the Queen became agitated, gave her cards to another lady, and requested M. de Schwerin (*who was also present when she related the story to us*) to accompany her ; that they accordingly went together, into another apartment when she posted M. Schwerin at the door, and advanced towards the farther extremity of it with Swedenborg, who said to her,—‘ You took, Madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and on such an hour of the afternoon ; as you were passing afterwards through the long gallery in the Castle of Charlottenburg, you met him again ; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words :—

‘ The Queen did not repeat the words, but she protested to us that they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly faint-

ed at the shock she experienced ; and she called on M. de Schwerin to answer for the truth of what she had said ; who, in his laconic style, contented himself with saying, ‘ All you have said, Madam, is perfectly true, at least as far as I am concerned.’ The Queen in consequence of this intelligence, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those about her, ‘ There is only God and my brother who can know what he has just told me.’

The second instance of vision given, by the great German metaphysician, Kant—another version probably of one given by us before—is : ‘ That the widow of the Dutch Envoy at Stockholm, was importuned by a goldsmith, soon after the death of her husband, for the payment of a bill which she was convinced had been paid by him. The amount was considerable, but the receipt could not be found. The lady desired of Swedenborg, who she heard could converse with departed spirits, to enquire of her husband concerning it. He complied, and a short time after he stated to her that he had spoken with her husband, and that the receipt would be found in a secret drawer in a bureau, where it was accordingly discovered.’

Many of these stories, have there foundation in different facts, have doubtless been confounded one with another. The third story narrated by Kant, and which doubtless is so familiar to every reader, as to render it unnecessary for us to repeat it in detail, is ‘ That Swedenborg made known at Gottenburg—and this, years and years,

it should be remembered, before the days of Railways and Telegraphs,—that a fire was at that moment breaking out at Stockholm, *three hundred miles distant*. He described the commencement, situation, progress, continuance and cessation of the conflagration, very particularly, to a company with whom he was dining. This was on Saturday. On Sunday morning he repeated it to the Governor. On Monday evening a despatch arrived at Gottenberg, which confirmed his statement, and on Tuesday morning the royal Courier attested it with the utmost accuracy.' Kant declares 'that a friend, who informed him of the affair, had examined all the particulars, and found them well attested'—and this he considers 'to have the greatest weight of proof' to use his own words, 'and to set the assertion of the extraordinary gift of Swedenborg out of all possibility of doubt.' Indeed no fact of history stands on better evidence than this.

Dr. Stilling, Counsellor at the Court of the Duke of Baden, narrates as follows in his "Theory der Geister Kunde.'

'In the year 1770 there was a merchant in Elberfeld, with whom I lived seven years in the most intimate friendship. He was much attached to mystical writings; but was a man of good sense, and one who would not tell a wilful untruth for the world. He traveled on business to Amsterdam, where, at the time Swedenborg was. Having heard and read a great deal of this extraordinary man, he went to see him. He found a very venerable and friendly looking old gentle-

man who received him politely ; when the following dialogue took place. After some preparatory remarks, the Merchant said, ‘ I think you will not be displeased with a sincere friend of the truth, if he desires an irrefutable proof, that you really have communicated with the spiritual world ?’

Swedenborg.—‘ It would indeed be very wrong, if I were displeased ; but I believe I have given already proofs enough that cannot be refuted.’

M.—‘ Do you mean those respecting the Queen, the fire of Stockholm, and the mislaid receipt ?’

S.—‘ Yes, I do ; and they are true.’

M.—‘ May I be so free as to ask for a proof of the same kind ?’

S.—‘ Why not ? with all my heart.’

M.—‘ I had a friend, a student of Divinity at Daysburg : a little before his decease we had an important conversation together ; now could you learn from him what was the subject of it ?’

S.—‘ We will see :—come to me in a day or two : I will see if I can find your friend.’

The merchant returned accordingly ; when Swedenborg met him with a smile, and said, ‘ I have spoken with your friend : the subject of your discourse was, ‘ the final restoration of all things.’

Swedenborg then repeated to the merchant, word for word, what he and his deceased friend had maintained. ‘ My friend,’ says Dr. Stilling, “ turned pale, for this proof was irresistible. Perfectly convinced, my friend

left the extraordinary man, and traveled back again to Eberfield.'

Mr. Springer, the Swedish Consul before quoted, writes :—' All that Swedenborg has related to me respecting my deceased acquaintance, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the King of Prussia ; and he praised my conduct on that occasion ; he even told me who were the three great personages, of whom I made use in that affair, which nevertheless was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him ? He answered, ' Who informed me of your affair with Count Ekelblad. You cannot deny the truth of what I have told you. Continue,' he added, ' to deserve his reproaches ; turn not aside, either for riches or honors, from the path of rectitude, but on the contrary keep steadily in it, as you have done, and you will prosper.' '

In the narration of his correspondence with Wesley, the founder of the Methodists, we find an allusion of Swedenborg to the time of his death. Other prophecies of his, in regard to the same event, are not wanting. His friend Mr. Robsam writes :

' I met Swedenborg in his carriage, as he was setting off on his journey to London, the last time but one. I asked him how he could venture on such a voyage at the age of eighty years. 'Do you think,' I added, ' I shall see you any more ? ' ' Do not make yourself un-

easy, my friend,' he replied, 'if you live we shall see one another again; for I have another of these journeys to make after the present.' He returned accordingly. The last time of his leaving Sweden he came to see me the day he was setting off. I again asked him if we should see one another any more. He answered with a tender and affecting air, 'I do not know whether I shall return: but I am assured that I shall not die till I have finished the printing of my work entitled *True Christian religion*, which is the object of my journey. But if we do not see each other any more in this lower world, we shall meet in the presence of the Lord, if we have kept his commandments.' He did, accordingly, finish his last work here mentioned, at Amsterdam; and he died at London not very long afterwards."

Mr. and Mrs. Shearmith, with whom he lived in London, made their affidavit on solemn oath, before the Lord Mayor, some few years after the event, 'that he retained his senses and memory to the last, and that he *foretold the day of his death a month beforehand.*'

In a letter from the Minister of the Swedish Lutheran Church in London, who visited Swedenborg on his death-bed, and administered the sacrament to him, we read:—

'I asked him if he thought he was going to die, and he answered in the affirmative, upon which I requested him, since many believed that he had invented his new theological system merely to acquire a great name, (which he had certainly obtained,) to take this opportunity of proclaiming the real truth to the world, and

to recant, either wholly or in part, what he had advanced ; especially as his pretensions could now be of no further use to him. Upon this, Swedenborg raised himself up in bed, and placing his hand upon his breast said with earnestness, ‘ Everything that I have written is as true as that you now behold me ; I might have said much more had it been permitted me. After death you will see all ; and then we shall have much to say to each other on this subject.’ ”

The illustrious Seer closed his eyes on this sphere, at his lodgings in Great Bath Street, Cold Bath Fields, London, March 29, 1772, in the eighty-fifth year of his age ; and his remains were interred in the Swedish Church, Ratcliff Highway.”

The above composed a very few passages and incidents, in the life of one of the most wonderful and enlightened minds that has ever existed upon our earth ; and the facts related respecting him, are fully established by unquestionable evidence ; but the life and character of the man, are alone sufficient evidence, for we are not willing to believe that the man of such piety and truth, would descend so low as to deceive his fellow men, even if opportunities and circumstances were favorable for him to do so. But reason forbids us to try to believe that those tests could have possibly been brought out, excepting by the mental or spirit vision, which all men possess, although they do not comprehend that they possess such noble and exalted powers.

Having witnessed the powers of mind, displayed by

the means of the clairvoyant vision, we will now ask, do not all men possess the same principles of mind in some degree? Yes, the organization of the human mind, although individualized, is the same, excepting in the development in the different departments of the nature of the organization. Well, then, we find that all do possess a vision independent of the physical eye; and if it were not so, how will the spirit of man take cognizance of objects after leaving this mortal coil of flesh? Kind reader, do you believe that you possess an immortal spirit? And if so, do you believe that spirit will retain an eternal identity? To the first question we will say, if you do not believe in your immortality, then we will not try to reason with you; for you have taken a position far below all reasonable beings. And to the second question, will say, that if you believe that your spirit does retain its identity through an endless course of existence and progression, then you must believe that such a spirit has a vision; and as it is a spirit-body, and will possess a spirit-vision, then, so as it is a spirit-body now, encased by this the physical body, it must possess a spirit-eye, independent of the physical eye. Well, then, as reason compels us to believe that it is so, may we ask the reader if he should consider it impossible for the superior or spiritual eye, (conditions being favorable,) to look out through the material body, and view the interior and exterior of all things throughout these lower spheres of nature, and in a degree the higher spheres of the spirit land? O! short-sighted man! reflect upon your own natures, both

material and spiritual, and endeavor to "know thyself," and learn what is to be your eternal destiny.

Well, then, as we have seen that man possesses vision superior to the physical eye, may not that have much to do with this great phenomena, called "Spirit Manifestations?" Had we space, we could bring forward many instances to prove that many of these manifestations can be explained by clairvoyance, independent of any spirit agency but what is encased in mortal bodies. Yet there is a possibility of receiving communications from our guardian spirits; but we do not wish to take that for a spirit communication, which is not; and which can be explained by natural laws and principles, independent of a theory brought out from the abodes of the departed. We will endeavor to bring out our ideas more fully in the article upon Influx. But let us all endeavor to cultivate the nobler powers of our natures, and become as were the seers of ages past. We may not all follow the same path, for we may not all become Swedenborgs. Yet there is already an American Swedenborg in our midst, and his teachings are of a lofty, spiritual nature. Probably you already know whom we refer to; if you do not, then let us speak the name of Andrew Jackson Davis, the great American clairvoyant, who has soared through the eternal labyrinths of the spirit-land, and beheld the deep mysteries of life and spirit. And so may we all do in some degree, even while inhabiting this body.

Dr. Bertrand, in his Treatise on Somnambulism, says:

“The soul can as well take cognizance of objects the farthest off from its body, as of those nearest to it ; for the view at the greatest distances once operated, there will be nothing to create surprise, or what may not even seem necessary ; for, if our soul is quite as well at the antipodes as in our body, wherefore, if it desires to direct its attention on an object fifteen hundred leagues off, should it not equally as well take cognizance of it as of that within a few feet of it ? ”

Yet, admitting our above position to be true, we would not have you to understand that clairvoyance is perfectly reliable in all cases.

MANIFESTATIONS.

That a large portion of these “ Manifestations ” are caused by the electrical condition of the person cal'ed the “ medium,” can be fully and plainly proved by the numerous experiments, which may be brought out by Electrical Psychology, as all those who are “ mediums ” for the sounds, are persons who can be easily controlled by operators in electrical psychology ; and this goes to prove that the person who becomes the medium, the first in the circle, that sits together for the purpose of getting what are called “ spirit communications,” is in a psychological or a partially magnetised state. For whenever the person is magnetised or psychologised by

an operator, he is not conscious of the power or control, that the operator has gained over him, until he endeavors to resist the operator, and then he learns that he is obliged to obey the demands and commands of the operator's mind. And so it is with many of the mediums, for whenever they sit for the purpose of getting communications, then they become psychologised, by the person or persons, sitting with them, whose electrical conditions are of a positive nature, and when once in this condition, the medium is almost entirely under the control of the questioner; whether the questions are asked mentally or verbally, the desire of the questioner will generally bring out the answer, to correspond with his desire, so therefore, we plainly see that there can be no reliability to such a class of communications, as we can plainly show, by the three following sentences, which at the time they were received, purported to be from George Washington :—

1st Communication.—"Listen to me all ye earnest seekers for spiritual light and truth, for I have a message for you, and if you will but live out the spirit of its language, then you will be better soldiers to enlist in the armies of this brighter and better world. My message is this, and it is for every being who compose the Human family. Throw down your arms of rebellion, upon the battle field of your lower sphere, and turn your thoughts upward toward your higher home, where harmony alone can be found, and that harmony composed of all the powers of Love and Wisdom, that all shall

live for eternity, is a truth, that all the discordant teachings of your earthly institutions of discord, cannot change ; yet the spirit of your natures must progress, and if they do not progress in a course of harmony, then they must pass through the awful hell of the discordant transition, or lower preparatory sphere ; this will only be the hindrance which such undeveloped and discordant spirits meet, and then, after such a course of preparation, they progress through the upper spheres forever. But our spirit-band desire that you should by a harmonious course of life in your rudimental sphere, escape, and leap over the lower transitory or preparation sphere of darkness. This is your message ; live according to its teaching and escape the sphere of discord.

GEORGE WASHINGTON."

2d Communication. — "The powers of the higher spheres are marshalling their forces, and in battle will meet those of the lower spheres of darkness, and fierce and powerful will be the contest, for those of the lower discordant spheres, have chosen a God and a King from among their members, and are worshiping him, instead of the God of our spiritual universe ; they must be subdued, and they will be. This message I give you in answer in part to your question, respecting wars among the armies of the heavenly spheres, and according to your desire have you received your answer, and so it ever is.

GEORGE WASHINGTON."

3d *Communication*. — “Eternity has bounds and limits only in the depths of the spirit, toward which all spirits forever progress. There are bounds and limits of the lower spheres, but they are ever changing, like undulatory clouds of celestial spirit-light. The scenery of this eternity of spheres remains in like positions but momentary ; the bright golden electric spirit-light has no law or principle to retain like positions but momentary, and this affects and causes the eternity of changes, and these changes are bright emblems of the eternal glories which await all spirits of harmony, from all the earths of the universe. Then according to all the evolving thoughts of your mind and spirit, you will receive answers ; if you ask of hell, according to your desire so will your answer be ; if of heaven, even according to your desire so will your answer come respecting that.

GEORGE WASHINGTON.”

The above communications all differ in their nature, and clearly show that the desire of mind will *control* and *dictate* them ; but if they came from disembodied spirits, we are compelled by reason to believe that the human mind would not influence them according to its worldly desires and wishes. We might give hundreds of communications, purporting to come from the spirits of hundreds of the great and illustrious men of earth, who have passed beyond this sphere of action, and who we believe, have nothing to do with the low concerns of men who are residents of this sphere of earth and time ; but that they are in high and glorious occupations,

which are probably far beyond the comprehension of the mind of mortal man. And it seems too much like blasphemy, for man to attribute a low phenomena of mind and matter, to the agency of such angel-spirits as we are compelled to believe that such great and mighty men have become, since their departure from earth ; for we find that there is but a shadow of reliability in communications, even the best of them.

MOVEMENTS.

Movements may be caused by currents of electricity in different ways. In the first place, we will take a medium, or a person whose electrical condition can easily be changed to the negative, and psychologize him, and then place his hand upon the table, or any article of furniture within the room, and then the operator by his own positive electrical condition, can by his will or desire, control the person in any manner that he chooses ; the subject cannot either lift the hand from the position in which the operator places it, nor can he have any control of his body in any manner whatever, unless it be the will of the operator that he should do so, and after a few operations in this manner, the operator has the full control of the subject, both bodily and mentally. This susceptibility of one person to the operations of another, when carried to the extent to which it may be, will explain much of the wonderful phenomena that is

moving the great mass of mind, throughout the country We throw out these few ideas, so that others may take them up and bring them out more fully.

We will now give our first experience respecting the movements of articles of furniture, which movements were attributed to the agency of departed spirits. Having heard of the movements of the table in the form of tipping it, for the purpose of answering questions, we were induced to try the experiment, for the purpose of learning whether we were a medium for such kind of communications or not ; and we placed our hand upon the table, and asked the question, " If the spirit is present, will it tip the table ? " (and my desire was that it should tip,) and immediately the table moved and tipped, and then we learned for the first time that we were a medium for what are called the tippings, and for months afterwards, we could get what many called spirit communications, in this manner. And afterward when laying our hand upon the table, and then raising the hand, the table would follow it, and would raise from the floor, and remain suspended for some length of time in the atmosphere, without touching any material object whatever, with the exception of our hand, which was placed upon the top of it. And from the many experiments which we have tried from time to time, we find that unless we are in a psychologized or partially magnetized state, the movements cannot be produced. And we also find that we can cause the movements of the table, or other articles of furniture, by will or desire ; and that we can cause questions to be answered

just as we choose to have them ; and at times our negative electrical condition is such as to produce movements of the different articles of furniture in the room, by desire or will alone, without touching them. And we also find that the will or desire of other minds will operate in the same manner, through us as the electrical medium, either for the purpose of answering questions or producing movements.

The above statements we make for the benefit of the public. Knowing how prone the marvelous mind is to attribute what it cannot understand to some supernatural or spiritual agency, we consider it to be our duty to give the results of our experiments and investigations to others, that they may try the same class of experiments, for the purpose of finally bringing out and establishing a true theory respecting this new electrical and mental phenomena. We will give here a short communication which we received by the tipping of the table. The communication was evolved in the mind of another person, and conveyed through ourself as the medium. It is this :

“ Your mother is sick, and wishes very much to see you ; go and see her soon as possible, for she may not live another day. Be sure and go, without fail.”

The above communication was in the mind of the person in the room at the time, when many others were getting communications ; and after witnessing the movements of the table, and seeing others get communica-

tions from what they believed to be their guardian spirits, he then wished to try and see if he could get a communication. And he accordingly asked the question, "Is there any spirit present who wishes to communicate with me?" And then the question was asked, "Will the spirit tip the table, and spell out a communication, if we repeat the alphabet?" The answer was in the affirmative; so therefore, according to direction, the alphabet was called over until the above communication was spelled out. The person who received the communication had buried his mother about eighteen months before; and he stated that the whole communication had been formed in his mind before asking the spirit to communicate; yet he did not speak a word excepting the asking of the questions.

Now this shows that the great mass of these communications may be received in the same manner; that is, by mental influx. For whenever the medium is in a psychological condition, the mind is capable of receiving impressions from another individual or individuals. And this will account for the broken communications which are at times received; for one mind in the room will influence the first part of the communication, and some other mind another part; therefore a number of minds will influence and bring out the broken and unmeaning sentences. And now, when we take this view of this manner of receiving impressions, the whole matter can easily be explained, without entering the abodes of the departed for a solution of the mystery.

WRITING MEDIUMS.

There are hundreds of persons at the present time, who are called "Writing Mediums." And many of them verily believe that they are influenced by spirits from the higher spirit-spheres, to write what they do. Well they might think so at first, for they do not understand the positive and negative electrical conditions of mind, and the wonderful and startling operations of the positive principle of mind over the negative. But all may soon learn by a deep and earnest study of the nature, power, and application of electricity, and the electrical conditions of mind, and the susceptibility of mind to operate upon mind. We speak from the knowledge that we have gained from three years investigation and experience in this field of mental phenomena; and having gained some new thoughts and truths respecting it, we feel free and confident to speak out our views, and in so doing we are sure that we shall be upheld by the earnest seekers for the truth, respecting this new phenomena. Often have we received communications purporting to come from spirits whose names we have never heard of. Well, many will ask from what source did such communications come? In answer we will give you our opinions and the results of our investigation in that respect. The first communication that we received by the means of writing, purported to come from the spirit of Alexander Pope; and it was of such a nature that most of the believers in these manifestations,

were obliged to give it as their opinion, that it was in reality a communication from the source from whence it purported to come ; we will now give the communication, word for word as we received it :—

“ All nature speaks, and its voice is like the mighty songs of heaven’s high band of glorious choristers. As the desire of my interior nature was to search out the beautiful in nature, and to write it out for the purpose of instructing other minds who might come up out of the mighty future, even so does my spirit long to do good to those who now inhabit your earth ; and this message I give you, for the purpose of strengthening others to believe that they are surrounded by the spirits of the departed, who are ever watching over them, and guiding and governing them in the course of right and truth ; and this is my wish and desire of you respecting this message, that you should convey it to the great mass of humanity, and let them know that I speak these words from the heavens, that they may know that the myriad spirits of the eternal spheres, are constantly watching and desiring for their eternal welfare.”

ALEXANDER POPE.

The remarkable nature of the above communication, is, that it had before been written out by another medium, for the person who was in our presence at the time that we wrote out the same communication, yet we had never seen it or known any thing about it previous to the time that we wrote it out ; and as soon as we

had written it out in full, the person that had before received the same communication, took from his pocket a slip of paper and read from it the same, word for word that we had written, and he then made the statement that he had but a few days before received the same communication from another writing medium, and that he had called upon me for the purpose of testing the matter, and that he had, during the time of our writing kept his mind upon the slip of paper upon which the communication was that he had received from the first medium, and the result was as you see, a like communication to the one received from the first medium. The above shows the operation of mind upon mind, and establishes the truth of a mental influx, of which we shall speak in another article. Although such communications may not come from the spirits of the departed, yet there may be much that will be instructing and beneficial to all who may have a taste for reading such kinds of writing, for the individual mind when in a psychologized or magnetized condition, will possess more refined and elevating thoughts, as the mind is more intensely wrought upon by all the nobler, moral and intellectual faculties while in such a condition, and for the benefit of the reader, we will now give a short communication received while we were in such a condition.

“The spirit spheres are filled with unspeakable and eternally increasing beauties, and such beauties are ever increasing like the glories and eternal splendors that surround the throne of the king of kings and lord

of lords, where the ebbing and flowing sea of eternity washes against the throne of the Infinite, and where the unnumbered spirits of glory are exploring the deep mysteries of the eternal laws of spirit and life. Thus speak the great Immortals, and their wisdom comes from the eternal fount, out from which will forever flow ever increasing principles of wisdom and love. Yet these are but broken accents and soft whispers; but they are enough for a slight foretaste, and we give this to create the stronger passion for higher wisdom, the love of which creates the high harmonies of Heaven's ministering spirits and lofty angel bands."

We might give volumes like the above, but we consider that this one will be sufficient to give the idea that we wish to convey—that is, that many of the writing mediums would take such, as communications from the spirits of the departed, when it is only the production of the individual mind when in a partial magnetized condition—for the mind when in a clairvoyant state is capable of writing and interpreting all languages, and also of writing from the thoughts and impressions of other minds near at hand, or at great distances from them. All this has been performed and tested. And now may we not ask, if more than has yet been performed by clairvoyance, may not be? We are sure that there may; and we are also confident in our belief that the intuitive and clairvoyant powers of the human mind control the writing "mediums" when

they write out communications, which at first thought and view seem so mysterious. And ere long this new era of mind will arise from the misty shades of the past night of mental darkness, and the powers of the human mind will be displayed in their fullness, and our ignorance of past days will appear as gross folly.

HAND MOVEMENTS.

There seems at the present time, to be hundreds of persons who are called hand mediums—or persons whose hands are moved to answer questions, instead of answering by the raps, or sounds and movements; and many are ready and willing to believe that the movements of the hand are produced by the spirits of the departed; and as proof, they say that the medium has no control of the hand whatever; well, perhaps they have not; yes, in many cases, we are sure they have not the control of their hands; yet we do not believe that they are controlled by any spirit agency coming from other than this rudimental sphere; and here, in this sphere of human action, we believe there are many unknown mental powers that have not yet been fully understood, and in them we believe there can be found a solution for this nervous, mental mania, for we cannot call it aught else—and from our investigations in this field, we believe we have found the true solution for it. And for the benefit of the reader we will give our ideas and opinions respecting the matter.

In the first place we will give our own experience in the hand movements. When we first saw a medium who answered questions by the movements of the hand, after having our questions answered very correctly, we were also induced to try and see if our hand would become paralyzed, and accordingly we asked the question, "Will the spirit move our hand?" and instantly our hand and arm became paralyzed, and then, questions asked by other persons were answered very correctly. And to my mind it appeared rather strange, that the spirit should cause the hand to move in such a peculiar manner. After a long and thorough investigation we have been obliged to say, that we do not believe that the spirits of the departed have aught to do with it, yet, we believe that questions can be answered correctly by such movements; but, it is very evident that such answers are given by desire and mental impressions; yes, from our experience in the matter we can truly say that we know that it is so, and if such persons as are mediums for the movements of the hand, but fully understood their susceptibility to magnetic changes, then they would not doubt the possibility of the truth of our conclusions. The human mind is much more sensitive, and susceptible to changes than the magnetic needle, and it changes from the positive to the negative at times, by a very slight change of another individual mind. Therefore we see that the operations of mind when in conditions so susceptible to changes, and surrounding influences, are of such a varied nature, that it would not be safe for us to rely at all in them,

for they are alone the operations of mind and matter, without the aid or direction of the spirits of the departed, and it will not be well to attribute such operations to a spiritual agency, until we have studied the almost unnumbered operations of the laws and principles of mind and matter. And then if we are unable to find the solution in those operations, we will, after comprehending them in their fullness, (and probably that will not be in our probation on earth) then establish some theory brought out from the abodes of departed immortals. This, then, is our position, respecting this phenomena.

SPIRIT.

In spirit we find all Power and Life. The endless movements throughout the illimitable fields of the Universe, are all caused by the power of spirit, and the spirit of the Universe is the emanation from the great Eternal Spirit—God. In Him all power centres, and out from Him comes all Life—for by the operations of his mighty, Eternal and Infinite spirit does he establish laws, that hold in harmony the spheres of the spirit world and the unnumbered worlds throughout His mighty Universe. Up to Him we trace all things, and out from him we by reason know that all things emanate. Therefore let us as atoms of the great eternal whole, humble ourselves, and lay low the discordant

pride that we may have obtained by a wrong system of education; for by humility comes wisdom, the true wisdom, and the possession of it makes the finite spirit a noble being and beautiful part of the Infinite. Although His spirit is in and through all things, yet he partakes of some form and possesses an organized body, and the Life of that body is one grand Infinite law—and out from that law come and go all unnumbered laws, or causes, that the finite has cognizance of. The operations are like eternal systems of progression and development. And now we see the numerous systems of earths and worlds and their uses. Then again, we take another view, and behold a higher creation, that comes out in the form of man, who possesses a finite likeness of the great Cause of causes, the great, ever existing Ultimate from whence all other ultimates come—and the most noble of them all is man, for he partakes of the perfect image of his Author. And now, of the destiny of the interior, or the life of this image let us speak. Dear reader, do you wish to know more of what is to be your eternal destiny—then why not follow after the dictates of your better nature, and grovel no more in the sense of the flesh, but study earnestly the book of Nature, and then let your mind go up to the Author of all its harmonies and beauties. Study the nature of your own individuality, and strive to open the mental eye, so that you may be able to investigate all the wonderful phenomena and operations of mind while it inhabits the rudimental sphere, and then you can separate truth from error, and be the

possessor of a knowledge sufficient to guide your fellow men from the courses of error. But here let us state that if our minds are groveling in the dark and misty shades of error and delusion, and if we endeavor to bring down the lofty nature of spirit and mix it in wild confusion with the operations of matter and mind, for the purpose of establishing some mystical theory which has no foundation established by true laws and principles, then those who throw themselves by lack of true wisdom into such errors and delusions, are not capable of comprehending the superiority of the conditions and positions of departed spirits, for they do not realize the almost unbounded fields of mind and matter. So, therefore, if a phenomena arises from those kingdoms, their marvelous minds at once attribute such a class of phenomena to the higher agency of spirits, when in reality there is nothing higher than the operations of matter in connection with mind.

PROPHECY.

The general idea respecting prophecy, seems to be, especially among many of the churches, that the day of prophecy has passed, and that we may never again expect anything farther from that source, because, say they, the heavens are closed and the prophets of old have passed from earth, and left sufficient prophetic instruction for us, and for all coming time. Well, we

will leave such a class of minds to grovel with their old fangled ideas, and go on and expect that we shall yet obtain new prophecies, for there is a principle in man that causes him to aspire and desire for more and loftier truths than he has yet received. And the possession of such a desire, is alone sufficient evidence and reason to cause him to believe that he is a prophet himself. What difference do we find in the man of the present time and man 1800 years ago? The difference seems to be this, that instead of retrograding he has progressed in wisdom. Why then may he not, (as he of the same organization of man through past ages) expect to receive high and glorious prophecies for the coming races of man? He may. And he may himself be the prophet to soar up and enter the prophetic realms and bring out from them, down to man, the mysteries of coming ages, and over the threshold of those realms may thousands pass, even at this time. Although misguided and wrongly educated minds stand abashed and filled with horror, and call us wild enthusiasts, we know that we are images of the great Infinite Prophet, and that he has given us all his privileges in a finite degree. If such low minds choose to adhere to the old heathen Mythologies let them do so; but as beings of eternal progression we choose rather to constantly receive new truths and prophecies respecting ourselves, and what is to come for the future myriad organizations that are to rise up by the operation of the laws and principles of the great eternal Prophet, of which we are images.

For the benefit of the reader we will here give a

most remarkable prophetic dream, which we find noticed in "Stilling's Pneumatology," taken from the Times newspaper of the 16th of August, 1828:—

"In the night of the 11th of May 1812, Mr. Williams, of Scorrier house, near Redrath in Cornwall, awoke his wife, and, exceedingly agitated, told her that he had dreamed that he was in the lobby of the house of commons, and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the chancellor: to which Mrs. Williams naturally replied, that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, but shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself and go to sleep, which he did. A third time the same vision was repeated; on which, notwithstanding her entreaties that he would be quiet and endeavor to forget it, he arose, being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all his acquaintance that he met. On the following day, Mr. Tucker, of Tremanton castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier house about dusk. Immediately after the first salutations, on their

entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation: on the statement of which, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the house of commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied: ‘Your description is not at all that of the chancellor, but it is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth, (or words to that effect,) I should be exceedingly sorry indeed to hear of his being assassinated, or any injury of the kind happening to him.’ Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. Perceval, and was told that he never had seen him, nor had ever even written to him, either on public or private business; in short, that he never had had anything to do with him, nor had he ever been in the lobby of the house of commons in his life. At this moment, while Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Treviner (son of Mr. Williams

of Scorrier,) entered the room, and said, that he had galloped out from Truro (from which Scorrier is distant seven miles,) having seen a gentleman there who had come by that evening's mail from London, who said that he was in the lobby of the house of commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval; and that as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he passed through that place in the afternoon, on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the house of commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said: 'This place is as distinctly within my recollection, in my dream, as any room in my house;' and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, of both Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particular."

“The Times” states, that Mr. Williams was then alive, and the witnesses to whom he made known the particulars of his dream, were also living ; and that the editor had received the statement from a correspondent of unquestionable veracity.

VISION.

We find in the works of Plutarch, a wonderful vision of the spirit spheres, and we give it a place in these pages for the purpose of illustrating by the fair and impartial evidence of those gone before us, and whose testimony stands almost the same as law in other respects,—the operations of the spirit even when it has a connection with the physical body, yet having no knowledge of it. The following is the vision :—

“Thespesios of Soli, lived at first very prodigally and profligately ; but afterwards, when he had spent all his property, necessity induced him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money ; and thus he amassed a considerable sum, but fell at the same time into the worst repute for villainy. That which contributed most to this, was a prediction of the god Amphilocus : for having applied to this deity to know whether he would spend the rest of his life in a better manner, he received

for answer 'That he would never mend till he died.' And so it really happened, in a certain sense ; for not long afterward, he fell down from an eminence upon his neck, though he received no wound, yet he died in consequence of the fall. But three days afterwards, when he was about to be interred, he received strength and came to himself. A wonderful change now took place in his conduct, for the Cilicians know no one who at that time was more conscientious in business, devout toward God, terrible to his foes, or faithful to his friends ; so that those who associated with him wished to learn the cause of this change ; justly supposing that such an alteration of conduct, from the greatest of baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

“ When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects ; but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds ; while his soul glided gently and easily along, borne by a stream of light in every direction. In his narrative, he passed over what he saw besides, and merely said, that he perceived the souls of those that were just departed, rising up from the earth ; they formed a luminous kind of bubble, and when it burst, the soul placidly

came forth, glorious, and in human form. The souls, however, had not all the same motion ; some soared upward with wonderful ease, and instantaneously ascended to the heights above : others whirled about like spindles ; sometimes rising upward and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with most of them, but recognized two or three of his relatives. He drew near to them, and wished to speak to them, but they did not hear him, for they were not wholly themselves, but in a state of insensibility, and avoiding every touch ; they turned round, first alone in a circle, then, as they met with others in a similar condition, they moved about with them in all directions, emitting indistinct tones, like rejoicing mixed with lamentations. Others again appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died while a child. The latter, however, approaching him said, ‘Welcome, Thespesios !’ On his answering that his name was not Thespesios, but Aridaios, it replied, ‘It is true, thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods art come hither in thy rational spirit ; but thou hast left the other soul behind, as an anchor in the body. At present, and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that

the souls of the deceased no longer cast a shadow, and are able to look steadfastly at the light above without being dazzled.' On this, the soul in question, conducted Thespesios through all parts of the other world, and explained to him the mysteries and government of Divine Justice ; why many are punished in this life, while others are not ; and showed him also every species of punishment to which the wicked are subject hereafter. He viewed everything with holy awe ; and after having beheld all this as a spectator, he was at length seized with dreadful horror when on the point of departing, for a female form of wondrous size and appearance laid hold of him, just as he was going to hasten away, and said, ' Come hither, in order that thou mayst the better remember everything !' And with that she drew forth a burning rod, such as the painters use, when another hindered her, and delivered him ; while he, as if suddenly impelled forward by a violent gale of wind, sank back at once into his body, and came to life again at the place of interment."

The above shows fully and plainly that the spirit may be detached from the physical body and again return and inhabit it for years.

PRESENTIMENT.

That the human mind has a power and faculty of presentiment, is at the present time, an established fact and truth, as we have vast numbers of well attested instances in our midst and throughout both the old and the new continents. And for the purpose of informing the mind of the reader, should he be a skeptic and unbeliever in the faculties which his own mind possesses, (for we believe the same faculties can be developed in every mind to some degree,) we will give a presentiment of the most remarkable nature which we find in the "Museum of Wonders" the same we find in "Stilling's Pneumatology." It is as follows:—

"A short time before the princess Nagotsky, of Warsaw travelled to Paris, she had the following dream. She dreamed that she found herself in an unknown apartment, when a man, who was likewise unknown to her, came to her with a cup, and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this, she was greatly terrified, and awoke.

In October, 1720, the princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seized with a violent fever. She immediately sent for the king's

celebrated physician, the father of Helvetius. The physician came, and the princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream ; ' but,' added she, ' I shall not die this time, for this is not the same apartment which I saw, on that occasion, in my dream.'

The princess was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her in a convent at Paris, which was accordingly done. The princess removed to the convent, but scarcely had she entered the apartment destined for her, than she began to exclaim aloud : ' It is all over with me ; I shall not come out of this room again alive, for it is the same that I saw at Warsaw in my dream !' She died in reality not long afterward in the same room, in the beginning of the year 1721, of an ulcer in the throat, occasioned by the drawing of a tooth."

The following remarkable case of presentiment, we take from " Stilling's Pneumatology :"

" Professor Boehm, of known respectability in Giesen and Marburg, where he regularly read public lectures on mathematics—a man of integrity, religious senti-

ments, a friend of truth, and anything else but an enthusiast—used frequently to relate the following tale:—

Being one afternoon in pleasant society, where he was smoking his pipe and taking his tea, without reflecting upon any particular subject, he all at once felt an impulse in his mind to go home. Now, as he had nothing to do at home, his mathematical reason told him he ought not to go home, but remain with the company. But the inward monitor became stronger and more urgent, so that at length every mathematical demonstration gave way, and he followed his inward impulse. On entering his room, and looking about him, he could discover nothing particular; but he felt a new excitement within him, which told him that the bed in which he slept must be removed from its place, and transported into another corner. Here likewise reason began again to operate, and represented to him that the bed had always stood there, besides which it was the fittest place for it, and the other the most unfit; but all this availed nothing, the monitor gave him no rest: he was obliged to call the servant, who moved the bed to the desired place. Upon this his mind was tranquilized, he returned to the company he had left, and felt nothing more of the impulse. He stayed to supper with the company, went home about ten o'clock, then laid himself in his bed, and went to sleep very quietly. At midnight he was awakened by a dreadful cracking and noise. He arose from his bed, and then saw that a heavy beam with a great part of the ceiling, had fall-

en exactly upon the place where his bed had previously stood. Boehm now gave thanks to the merciful Father of men for having graciously caused such a warning to be given him."

We take the following from the same work :—

"In the same volume of the "Museum of Wonders," page 153, there is an equally striking presentiment related, which the editor had from the lips of a credible person. This individual had a friend who held an efficient situation in the country. Being unmarried, he committed his domestic concerns to the care of a housekeeper, who had been with him many years. His birthday arrived, he made many preparations for celebrating it; and told his housekeeper early in the morning, that as the day was fine, she should clean out a certain arbor in the garden, which he named, because he intended to pass the day in it with his guests. Scarcely had she received this commission, than she seemed quite in a maze, and delayed the fulfilment of it. At length she entreated him rather to receive his guests in one of the rooms of the house, for she had a presentiment that the arbor would that day be struck by lightning. He laughed at her assertion as there was no appearance of a storm coming on that day, and on her renewing her entreaties, he was only the more urgent that the arbor he had pointed out should be made ready, that it might not appear that he gave way to her superstitious feelings. At length she went, and did as her

master ordered her. The day continued fine, the company that had been invited arrived, they went into the arbor and made themselves merry. In the meantime, however, clouds had gathered in the distant horizon, and were at length powerfully driven toward the place by the wind. The company were so intent upon their entertainment, that they did not in the least observe it; but scarcely was the houskeeper aware that the storm was approaching, than she begged her master to leave the arbor with his company, for she could not divest herself at all of the idea of the lightning striking it. At first they would not listen to her, but she continued her entreaties unremittingly; and at length, as the storm approached with great violence, they suffered themselves to be induced to leave the arbor. They had not been in the room more than a few seconds, when the lightning struck the arbor, and dashed everything that had been left in it to pieces."

We have given the above cases of wonderful presentiment, for the purpose of showing the susceptibility of the human mind to an influx of impressions, and if we make right application of such instances, it will enable us to comprehend many of the manifestations that we are receiving at the present day; for we believe that such cases of presentiment are in part the operation of mind upon mind in this rudimental sphere, and not of a higher, although the above cases seem to be in reality the operation of a higher agency. Our idea is this, that there are two classes of phenomena, one of mind

in the body of flesh, the other, and higher, is of spirit, divested of the body—and so we believe of the “spirit manifestations.” So therefore we think it necessary to “try the spirits that we may not be deceived.”

For the purpose of confirming and illustrating the various statements that we have made respecting apparitions and dreams that have a connection with the spiritual world, and to show the faculty of presentiment, we will in this place give an extract from the journal of Rev. John Wesley. We find the same in Stilling’s work on Pneumatology. It is as follows:—

“*25th May, 1768.*—Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read: and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion.

“It is true there are several of them I do not comprehend: but this is, with me, a very slender objection; for what is it which I *do* comprehend, even of things which I see daily? Truly not, ‘the smallest grain of sand or spire of grass.’ I know not how the one grows, nor how the particles of the other adhere together. What pretence have I, then, to deny well-attested facts, because I cannot comprehend them?

“It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as

mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not,) that the giving up of witchcraft* is, in effect, giving up the Bible; and they know, on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground.* I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion require this.

“One of the capital objections to all these accounts, which I have known urged over and over, is this: ‘Did you ever see an apparition yourself?’ No, nor did I ever see a murder, yet I believe there is such a thing; yea, and that in one place or another, murder is committed every day. Therefore, I can not, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexception-

*The operation of malignant or infernal influence.

able witnesses fully convinces me of both the one and the other.

“ Elizabeth Hobson was born in Sunderland in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession.

“ On Wednesday, May 25, 1768, and the three following days, I talked with her at large ; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows :—

“ ‘ From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them, either just when they died or a little before : nor was I at all afraid, it was so common. Indeed, many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them ; but many had a gloomy, dismal light, and a dusky cloud over them.

“ ‘ When I told my uncle this he did not seem to be at all surprised at it, but several times said, ‘ Be not afraid, only take care to fear and serve God ; as long as he is on your side, none will be able to hurt you.’ At

other times he said—dropping a word now and then, but seldom answering me any questions about it—‘ Evil spirits very seldom appear but between eleven at night and two in the morning ; but after they have appeared to the person a year, they frequently come in the day-time. Whatever spirits, good or bad, come in the day, they come at sunrise, at noon, and at sunset.’

“ ‘ When I was between twelve and thirteen, my uncle had a lodger who was a very wicked man. One night I was sitting in my chamber, about half an hour after ten, having by accident put out my candle, when he came in all over in a flame. I cried out, ‘ William, why do you come in so to fright me ?’ He said nothing, but went away. I went after him into his room, but found he was fast asleep in bed. A day or two after he fell ill, and within the week, died in raging despair.

“ ‘ I was between fourteen and fifteen, when I went very early one morning to fetch up the kine. I had two fields to cross into a low ground, which was said to be haunted. Many persons had been frightened there, and I had myself often seen men and women (so many at times, that they were out of count) go just by me and vanish away. This morning, as I came toward it, I heard a confused noise, as of many people quarrelling ; but I did not mind it, and went on till I came near the gate. I then saw on the other side a young man, dressed in purple, who said, ‘ It is too early ; go back whence you came, and the Lord be with you and bless you :’ and presently he was gone.

“ ‘ When I was about sixteen, my uncle fell ill, and

grew worse and worse for three months. One day having been sent on an errand, I was coming home through a lane, when I saw him in the field coming swiftly toward me. I ran to meet him, but he was gone. When I came home, I found him calling for me. As soon as I came to his bedside, he clasped his arms round my neck, and, bursting into tears, earnestly exhorted me to continue in the ways of God, kept his hold, till he sunk down and died; and even then they could hardly unclasp his fingers. I would have fain died with him, and wished to be buried with him, dead or alive.

“ ‘From that time, I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning, about one o’clock, as I was lying, crying as usual, I heard some noise, and, rising up, saw him come to the bedside. He looked much displeased, shook his head at me, and in a minute or two went away.

“ ‘About a week after, I took to my bed, and grew worse and worse, till in six or seven days my life was despaired of. Then, about eleven at night, my uncle came in, looked well pleased, and sat down on the bedside. He came every night after, at the same hour, and stayed till cock-crowing. I was exceedingly glad, and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir, he fetched it and set it on the chair by the bedside. Indeed, I could not speak. Many times I strove, but could not move my tongue. Every morning, when he went away, he waved his hand to me, and I heard

delightful music, as if many persons were singing together.

“ ‘In about six weeks I grew better. I was then musing one night, whether I did well in desiring he might come, and I was praying that God would do his own will, when he came in and stood by the bedside. But he was not in his usual dress: he had on a white robe, which reached down to his feet. He looked quite well pleased. About one, there stood by him a person in white, taller than he, and exceedingly beautiful. He came with the singing as of many voices, and continued till near cock-crowing. Then my uncle smiled, and waved his hand toward me twice or thrice. They went away with inexpressibly sweet music, and I saw him no more.

“ ‘In a year after this a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o’clock, going out to look for my mother, I saw him standing at his mother’s door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me, and I saw the wall, on the other side of the lane, part as he went through, and then immediately close after him. At ten the next morning he died.

“ ‘A few days after, John Simpson, one of our neighbors—a man that truly feared God, and with whom I was particularly acquainted—went to sea as usual. He sailed out on a Tuesday. The Friday

night following, between eleven and twelve o'clock, I heard one walking in my room, and every step sounded as if he was stepping in water. He then came to the bedside in his sea-jacket all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awake his wife, who lay with me; but I could not, any more than if she was dead. Afterward I heard that he was cast away that night. In less than a minute he went away; but he came to me every night for six or seven nights following, between eleven and two. Before he came, and when he went away, I always heard sweet music. Afterward he came both day and night—every night about twelve, with the music at his coming and going; and every day at sunrise, noon, and sunset. He came—whatever company I was in—at church, in the preaching-house, at my class; and was always just before me, changing his posture as I changed mine. When I sat, he sat; when I kneeled, he kneeled; when I stood, he stood likewise. I would fain have have spoken to him, but I could not; when I tried, my heart sunk within me. Meantime it affected me more and more; so that I lost my appetite, my color, and my strength. This continued ten weeks, while I pined away, not daring to tell any one. At last he came four or five nights without any music, and looked exceeding sad. On the fifth night he drew the curtains of the bed violently to and fro, still looking wistfully at me and as one quite distressed. This he did two nights: on the third, I lay down about eleven, on the side of the bed.

I quickly saw him walking up and down the room. Being resolved to speak to him, but unwilling any should hear, I rose and went up into the garret. When I opened the door I saw him walking toward me, and shrunk back, on which he stopped and stood at a distance. I said, 'In the name of the Father, Son, and Holy Ghost, what is your business with me?' He answered, 'Betsy, God forgive you for keeping me so long from my rest! Have you forgot what you promised before I went to sea—to look to my children if I was drowned? You must stand to your word, or I can not rest.' I said, 'I wish I was dead.' He said, 'Say not so; you have more to go through before then: and yet, if you knew as much as I do, you would not care how soon you died. You may bring the children on in their learning while they live; they have but a short time.' I said, 'I will take all the care I can.' He added, 'Your brother has written for you to come to Jamaica; but if you go, it will hurt your soul. You have also thoughts of altering your condition; but if you marry him you think of, it will draw you from God, and you will neither be happy here nor hereafter. *Keep close to God*, and go on in the way wherein you have been brought up.' I asked, 'How do you spend your time?' He answered, 'In songs of praise. But of this you will know more by-and-by; for where I am, you will surely be. I have lost much happiness in coming to you; and I should not have stayed so long without using other means to make you speak, but the Lord would not suffer me to fright you. Have you

anything more to say? It draws near two, and after that I can not stay. I shall come to you twice more before the death of my two children. God bless you!’ Immediately I heard such singing, as if a thousand voices joined together. He then went down stairs, and I followed him to the first landing. He smiled, and I said, ‘I desire you will come back.’ He stood still till I came to him. I asked him one or two questions, which he immediately answered, but added, ‘I wish you had not called me back, for now I must take something from you.’ He paused a little, and said, ‘I think you can best part with the hearing of your left ear.’ He laid his hand upon it, and in the instant it was as deaf as a stone, and it was several years before I recovered the least hearing of it. The cock crowed as he went out of the door, and then the music ceased. The elder of his children died at about three and a half, the younger before he was five years old. He appeared before the death of each, but without speaking. After that I saw him no more.

“ ‘A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night, the ship in which he sailed split upon a rock, and all the crew were drowned.

“ ‘On April 9, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside. Just at that time he died in Jamaica.

“ ‘By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson, an exceeding wicked man, who was drowned fourteen years ago. I employed an attorney to recover it from my aunt, who kept possession of it ; but finding more difficulty than I expected, in the beginning of December I gave it up. Three or four nights after, as I rose up from prayer, a little before eleven, I saw him standing at a small distance. I cried out, ‘Lord bless me ! what brings you here ?’ He answered, ‘You have given up the house : Mr. Parker advised you to do so ; but if you do, I shall have no rest. Indeed, Mr. Dunn, whom you have employed, will do nothing for you. Go to Durham ; employ an attorney there, and it will be recovered.’ His voice was loud, and so hollow and deep, that every word went through me. His lips did not move at all, nor his eyes, but the sound seemed to rise out of the floor. When he had done speaking, he turned about and walked out of the room.

“ ‘In January, as I was sitting on the bedside, a quarter before twelve, he came in, stood before me, looked earnestly at me, then walked up and down, and stood and looked again. This he did for half an hour, and thus he came every other night for about three weeks. All this time he seemed angry, and sometimes his look was quite horrid and furious. One night I was sitting up in bed, crying, when he came and began to pull off the clothes. I strove to touch his hand, but could not, on which he shrunk back and smiled.

“ ‘The next night but one, about twelve, I was

again sitting up and crying, when he came and stood at the bedside. As I was looking for a handkerchief, he walked to the table, took one up, brought and dropped it upon the bed. After this he came three or four nights, and pulled the clothes off, throwing them on the other side of the bed.

“ ‘ Two nights after, he came as I was sitting on the bedside, and after walking to and fro, snatched the handkerchief from my neck: I fell into a swoon. When I came to myself, he was standing just before me; presently he came close to me, dropped it on the bed, and went away.

“ ‘ Having had a long illness the year before, having taken much cold by his frequent pulling off the clothes, and being worn out by these appearances, I was now mostly confined to my bed. The next night, soon after eleven, he came again. I asked, ‘ In God’s name, why do you torment me thus? you know it is impossible for me to go to Durham now. But I have a fear that you are not happy, and beg to know whether you are or not.’ He answered, after a little pause, ‘ That is a bold question for you to ask. So far as you knew me to do amiss in my lifetime, do you take care to do better.’ I said, ‘ It is a shocking affair to live and die after that manner.’ He replied, ‘ It is no time for reflection now; what is done can not be undone.’ I said, ‘ It must be a great happiness to die in the Lord.’ He said, ‘ Hold your tongue! hold your tongue! At your peril, never mention such a word before me again.’ I was frightened, and strove to lift up my heart to God.

He gave a shriek and sunk down at three times, with a loud groan at each time. Just as he disappeared, there was a large flash of fire, and I fainted away.

“ ‘Three days after, I went to Durham and put the affair into Mr. Hugill the attorney’s hands. The next night, about one, he came in ; but, on my taking up the Bible, he went away. A month after, he came about eleven. I said, ‘Lord bless me ! what has brought you here again ?’ He said, ‘Mr. Hugill has done nothing, but wrote one letter : you must write, or go to Durham again : it may be decided in a few days.’ I said, ‘Why do you not go to my aunts, who keep me out of it ?’ He answered, ‘I have no power to go to them, and they can not bear it. If I could, I would go to them, were it only to warn them ; for I doubt where I am, I shall get too many to bear me company.’ He added, ‘Take care ! there is mischief laid in Peggy’s [her aunt’s] hand ; she will strive to meet you coming from the class. I do not speak to hinder you from going to it, but that you may be cautious. Let some one go with you and come back with you, though whether you will escape or not I can not tell.’ I said, ‘She can do no more than God will let her.’ He answered, ‘We have all too little to do with him : mention that word no more. As soon as this is decided, meet me at Boyldon hill [about half a mile from the town] between twelve and one at night.’ I said, ‘That is a lone place for a woman to go at that time of night. I am willing to meet you at the Ballast hills or in the churchyard.’ He said, ‘That will not do ; but what are you afraid of ?’

I answered, 'I am not afraid of you, but of rude men.' He said, 'I will set you safe, both thither and back again.' I asked, 'May I not bring a minister with me?' He replied, 'Are you thereabouts?' I will not be seen by any but you. You have plagued me sore enough already: if you bring any one with you, take what follows.'

" 'From this time he appeared every night between eleven and two. If I put out the fire and candle, in hopes I should not see him, it did not avail; for as soon as he came, all the room was light, but with a dismal light, like that of flaming brimstone; but whenever I took up the Bible or kneeled down—yea, or prayed in my heart—he was gone.

" 'On Thursday, May 12, he came about eleven, as I was sitting by the fire. I asked, 'In God's name what do you want?' He said, 'You must either go or write to Durham: I can not stay from you till this is decided, and I can not stay where I am. When he went away, I fell into a violent passion of crying, seeing no end to my trouble. In this agony I continued till after one, and then fell into a fit. About two o'clock I came to myself, and saw standing at the bedside, one in a white robe which reached down to his feet. I cried, 'In the name of the Father, Son, and Holy Ghost.' He said, 'The Lord is with you; I am come to comfort you. What cause have you to complain and murmur thus for your friends? Pray for them and leave them to God. Arise and pray.' I said, 'I can pray none.' He said, 'But God will help you; only keep

close to God. You are backward, likewise, in praying with others, and afraid to receive the Lord's supper: break through that backwardness and that fear. The Lord bless you and be ever with you!' As he went away, I heard many voices singing hallelujah, with such melody as I never heard before. All my trouble was gone and I wanted nothing but to fly away with them.

" ' *Saturday, 28th.*—About twelve my grandfather stood at my bedside. I said, 'In God's name, what do you want?' He said, 'You do not make an end of this thing: get it decided as soon as possible. My coming is as uneasy to myself as it can be to you.' Before he came, there was a strong smell of burning, and the room was full of smoke, which got into my eyes and almost blinded me for some time after.

" ' *Wednesday, 21st June.*—About sunset, I was coming up stairs at Mr. Knot's, and I saw him coming toward me out of the opposite room. He went close by me on the stair-head. Before I saw him, I smelt a strong smell of burning; and so did Miss Hasmer. It got into my throat and almost stifled me. I sat down and fainted away.

" ' On Friday, July 3, I was sitting at dinner, when I thought I heard one come along the passage. I looked about and saw my aunt, Margaret Scot, of Newcastle, standing at my back. On Saturday I had a letter informing me that she died on that day.'

" Thus far Elizabeth Hobson.

“On Sunday, July, 10, I received the following letter from a friend, to whom I had recommended her :

SUNDERLAND, *6th July, 1768.*

“I wrote you word before, that Elizabeth Hobson was put in possession of the house. The same night, her old visitant, who had not troubled her for some time, came again and said, ‘You must meet me at Boyldon hill on Thursday night, a little before twelve. You will see many appearances, who will call you to come to them; but do not stir, neither give them any answer. A quarter before twelve I shall come and call you, but still do not answer nor stir.’ She said, ‘It is a hardship upon me for you to desire me to meet you there. Why can not you take your leave now?’ He answered, ‘It is for your good that I desire it. I can take my leave of you now; but if I do, I must take something from you, which you would not like to part with.’ She said, ‘May not a few friends come with me?’ He said, ‘They may, but they must not be present when I come.’

“That night, twelve of us met at Mr. Davison’s (about quarter of a mile from the hill,) and spent some time in prayer. God was with us of a truth. Then six of us went with her to the place, leaving the rest to pray for us. We came thither a little before twelve, and then stood at a small distance from her. It being a fine night, we kept her in our sight and spent the time in prayer. She stood there till a few minutes after one. When we saw her move, we went to meet her.

She said, 'Thank God, it is all over and done ! I found everything as he told me. I saw many appearances, who called me to them, but I did not answer nor stir. Then he came and called me at a distance, but I took no notice. Soon after he came up to me and said, ' You come well fortified.' He then gave her the reasons why he requested her to meet him at that place, and why he could take his leave there, and not in the house, without taking something from her. But withal, he charged her to tell this to no one, adding, ' If you disclose this to any creature, I shall be under the necessity of troubling you as long as you live ; if you do not, I shall never trouble you, nor see you any more, either in time or eternity.' He then bade her farewell, waved his hand, and disappeared."

We might give hundreds of instances, equally well authenticated, to show that such apparitions have a connection with the spiritual, as well as this natural world. And from them we may gain much instruction to enable us to establish true theories respecting the material and spiritual worlds.

DETACHMENT.

The following we take from Stilling's work on Pneumatology, and will illustrate more fully, our ideas and position respecting the powers that we possess of throwing the spirit from the body, and showing its form and identity in distant places, while the body remains in the place at which the spirit detaches itself from it.

“About sixty or seventy years ago, a man of piety and integrity arrived in Germany from Philadelphia, North America, to visit his poor old parents, and, with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware River, in which situation he had honorably laid up a considerable sum. This respectable individual related to one of my friends, upon whose veracity I can depend, the following wonderful tale:—

“In the neighborhood of Philadelphia, not far from the mills above mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him, among which was his being able to tell a person things that were unknown to every one else. Now it happened that the captain of a vessel belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently.

“She waited long, but no letter arrived : the time passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look for counsel or consolation.

“At length, a friend advised her for once to go to the pious solitary, and tell him of her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait a while there, until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse ; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee house which he named, and that he would return very soon : he then told her also the reason why he had been unable to write. The woman went home pretty much at ease. What the solitary had told her was minutely fulfilled ; her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated.

“The woman was now curious to know what would be the result, if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man, he was struck with amazement ; he afterwards told his wife that he had seen this very man, on such a day (it was the very day that the woman had been with him) in a coffee house

in London : and that he had told him that his wife was much distressed about him ; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.”

The above occurrence shows the possibility of a detachment of the soul or spirit from the material body, and that the spirit may take flights of immense distances and there appear to others as if in the physical body, and then return and enter the body from which it had been detached. From our own experience, we are able to give our testimony to substantiate it as a truth and possibility.

IMMORTALITY.

The belief respecting the immortality of the soul has been prevalent through all past ages, and there is an inherent belief respecting it, in the spirit of all men, even to the lowest and most degraded of all countries and nations throughout the world. And for the benefit of the reader we will give a few extracts from the most prominent writers upon such subjects ; we will begin with India. And we cannot in this place give a better introduction, for the beginning of this chapter than to give the words of the author of the “ Celestial Telegraph, or the secrets of the life to come ; by L. A.

Cahagnet." He says in the Indies "The belief in the immortality of the soul is inherent in the existence of man, from his first to his last thought. In fact, if we re-ascend the scale of ages in India, what do we find among those nations that reckon not 5848 years of existence, as we pretend, but 131,400,007,205,000 years from the birth of Brama down to our days. In these countries—little known, badly explored, still worse described—we shall possibly find psychological science more advanced than among us."

In the book entitled "A Picturesque Voyage Round the World," we find the following:—

* * * "Such is a sketch of the Indian polytheism. As to the dogmas connected with it, a notion of them may be summed up in a universal metempsychosis; a certain quantity of spirit and matter, each imperishable, is found, according to them, in a perpetual state of transmigration.

"The punishment of spirits consists of a falling off in their material envelope.

"Thus, from the body of man they descend into that of beasts, following the progression of animals more or less noble, so as to run the risk of dwelling in stones. In this comminatory part of their dogmas, the Brahmins have never entertained the thought of threatening men with a perpetual hell; when we speak to them of such a place, they say that it is an insult to the Almighty, setting bounds to his right of mercy, pre-

judging his justice, and giving him hateful passions which are incompatible with his essence. 'However great be a crime,' add they, 'the Divine goodness is still greater.'

"This belief in the metempsychosis also serves them to explain the contrast of human conditions and the inequality of our destinies. With them compensation exists not altogether in world, it is in this transitory world.

"That if, destined to the most humble lot, a mortal ends a meritorious and pious life, his reward consists in being born again rich, honored, amid all the enjoyments of luxury and comfort. Thus the Indian metempsychosis is somewhat mixed up with predestination and fatalism; free-will can not go so far as to efface a word of what Brama has written in the head of a man, but certain practices, certain expiations, can be set down to his account in the record of his good or bad works."

The above in India seems to be the general religion or belief respecting immortality.

Cicero's Book on Old Age furnishes the following, and shows a firm belief in immortality:—

"I am persuaded that your fathers, those illustrious personages whom I so much loved, have not ceased living, although they have passed through death; and that they are still living that sort of life which alone deserves being called by that name; for so long as we are in the bonds of the body, we are like slaves at the

chain, since our soul is divine, which from heaven, as the place of its origin, is cast down, and as it were buried in this low region of the earth, which is a place of exile and punishment for a substance celestial and eternal by its nature.

* * * * In short, when I perceive what activity there is in our minds, what memory of the past, what foresight of the future ; when I take into consideration the number of arts, sciences, and discoveries, to which they have attained, I believe, and am fully persuaded, that a nature possessing in itself the groundwork of so many things can not be mortal." * * * * *

Discourse of Cyrus, when on the point of dying, to his Children : "Beware of believing, my dear children," said he to them, "that I am no longer aught, or that I am no longer anywhere when I have quitted you ; for, at the time I was with you, you did not behold my spirit ; but what you saw me do made you think that there was one within my body. Doubt not, therefore, that this spirit will subsist even after it has been separated from it, although no longer perceptible by any action. * * * * *

For my part, I have never been able to persuade myself that our spirits live only so long as they are within our bodies ; and that they die when they quit them, or that they remain, stripped of intelligence and wisdom, when disengaged from a body that has by itself neither sense nor reason ; I believe, on the contrary, that when the spirit, disengaged from matter, finds itself, in all the

purity and simplicity of its nature, it is then that it possesses most light and wisdom.”

In the same book Cato exclaims :—

“For my part, I heartily long to rejoin your fathers, whom I so dearly loved and venerated ; and not only those great men whom I knew, but even those of whom I have heard speak, and of whom I have read, or whose actions I myself have written. I go, therefore, to meet them with so much joy that it would be difficult to detain me ; and it would afford me no pleasure to be cast over again, like Pelias, to renew me, and enable me to recommence life. No, though some god should wish to lead me back to childhood, and place me once more in the cradle to recommence a new life, I should oppose it with all my might, and from the end of the career in which I now am, I should not wish to be replaced at its commencement. * * * *

Oh ! a happy day will be that when I shall leave this impure and corrupt crowd to rejoin that divine and happy band of great souls that left the earth before me. I shall find there not only those great men of whom I have spoken, but also my dear Cato, whom I can say was one of the best of men, of the best of dispositions, and one of the most faithful to his duties that has ever been seen. I placed his body on the funeral pile, whereas he ought to have placed on it mine. But his soul has not left me ; and without losing sight of me, he has merely preceded me into a country where he beheld that I should shortly rejoin him.”

In Madame Louise Collett's Translation of the *Poesis*, we find the following sentence:—

“O my body! a living Death, nest of ignorance, sepulchre I bear with me, garment of sin and grief, weight of misery, and labyrinth of errors, thou detainest me here below by caresses and by fear, lest I should turn my eyes up to heaven, the good supreme and my true abode; thou fearest that smitten with its beauty, I should disdain and abandon thee a dead coal.”

The above seems to be the spirit's longing strains to be gone from this to a better land, toward which all seem to have aspiring thoughts. From the same book we extract the following:—

“By our weak understandings and confined movements we perceive only the material things which strike against the walls of our prison: but things powerful and divine escape us, for they would burst our frail envelope.

“We are unable to become acquainted with the secret virtues of things, because our organization presents an obstacle to our so doing; the most we learn here below possesses but the semblance of truth.”

From Fichte's *Book on the destiny of Man*, we take the following, and it tends to show how the German mind desires and aspires for a better world:—

“Moreover, it is not from to-day that this conviction

exists in me. Long before conscience had spoken with its irresistible authority, I could not contemplate the actual world for a single instant, without feeling rise within me, shall I say hope? shall I say desire? No: better than that, more than that—the irrefragible certitude of another world. At each glance I let fall on man or on nature, at every reflection engendered in my mind by the singular contrast of the immensity of man's desires and his actual misery, an interior voice would raise itself within me and say:—‘Oh! nothing out of all this can be eternal; be persuaded of it, another world exists, another and a better world. * * *

“Such is my life, such is the world; it is a circle revolving eternally on itself; it is a fantastic spectacle, wherein all is born to die, and dies to be born again; it is a hydra with innumerable heads, never weary of devouring itself again. Shall I believe, then, that it is in the circle of those monstrous and eternal vicissitudes all the efforts of humanity must waste themselves in useless efforts?

“Shall I rather not believe, that if humanity undergoes them, it is but momentarily, with the view of arriving at a state which shall remain final, in order to reach at last a place of rest, where, recovering from so many fatigues, it will remain immovable for eternity, above the agitated waves of the ocean of ages.”

The following sentences come from the pen of M. Arout de Voltaire, who the isolated religionists term the second Father of infidels; but whose mind posses-

sed higher and nobler aspirations for the Infinite, than the narrow minds of such religionists are capable of receiving. Yet, if he did not possess right ideas in every respect, we will respect his reflections, for the high abilities of mind displayed in his reflections upon spirit, and immortality. These are his words :—

“Where is the man, who, as soon as he withdraws into himself, feels not that he is but a mere puppet of Providence? I think, but can I impart to myself a thought? Alas! if I thought of myself, I should know what idea I should have in a moment; no one knows it.

“I acquire a knowledge, but I could not have imparted it to myself; my intelligence could not have been the cause of it, as the cause must contain the effect; now, my first acquired knowledge not being in my intelligence, not being in me, since it has been the first, it has been imparted to me by him who formed me and is the giver of all, whatsoever he be.

“I am altogether lost and humbled when I am made to perceive that my first knowledge can not of itself impart to me a second, as it would be necessary that it should contain it within itself.

“The proof that we do not impart to ourselves any idea, is, that we receive many in our dreams, and, certainly, it is neither our will nor our attention which causes us to think in a dream. There are poets who compose verses while asleep, geometers who measure triangles; all this proves to us that there is a power that acts within us without consulting us.”

Here again are the reflections of the spiritual minded writer, "Saint Martin :"—

"It is this presentiment of a life to come which, in all times has imparted so much strength and elevation to virtuous souls, to such men as Socrates, Theramenes, Leonidas, Cato, Thrasesas, and in an especial degree to the martyrs of this holy religion whose fundamental doctrine is the immortality of the soul. Man, occupied with a boundless felicity which it is permitted him to hope for, no longer regards this life but as a fugitive flash which escapes and vanishes through light clouds. A serene day is beyond, and this day which never night will darken awaits him. It is in eternity that he beholds what sort of a being is his God, and there it is that he recognizes him as supremely good and just. Physical evil, with respect to man, is therefore a fresh proof of the immortality of the soul; moral evil still adds to this proof, since it supposes a free will, and liberty in man is an infallible proof of immortality."

And again he says :—

"The hope of death forms the consolation of my days; therefore would I that men would never say 'the other life,' for there is but one life."

Chordel, in his essay on Psychology, expresses himself thus :—

"The human soul seems, therefore, a stranger on earth—a prisoner in a new world; the body lends its organs to perceive it, and life gives it the means of

making use of them, but in opening it to the material world it closes against it the spiritual one."

M. Du Potet, in his work of "Philosophical Teaching on Magnetism," speaking of the soul, thus expresses his mind:—

"The soul—What is a soul? Who has ever seen a soul? Where does it reside? Let it be shown to us. Words as stupid as would be those of a person who should say, 'Where is the wind? Who has ever seen the wind? Let it be shown to us.' And many seek for their soul, as did the man for his horse when on his back. Oh! great geniuses of our time, illustrious mortals, strike but a blow on your shell, pain will answer you; you will have the consciousness of your existence, you will be warned that there is within you something that watches and is uneasy, not your *high reason*; strike again, and let the blood run, the occupant will take leave of you, quitting its domicile, and none of you will be able to repair it, and set in motion. In vain may you cry, the air will resound in vain with your cries; the closed mouth will remain dumb. Should it be that of one of your orators, one of those mouths that in this world have a reply for all? Doubtless he who explains, accounts for all, has no need of having recourse to the Divinity; and hence it is that *savans* deny what they can not conceive or explain. A trumpery penny mirror, could it but speak on the objects it reflects, would reason like our *savans*; it

would have, however, behind its surface but a little mercury and tin : of what, then, are the brains of our great men composed ?

“ Before the soul is disengaged from matter, it can already converse with pure spirits. God has permitted it, but in an imperfect manner. It can plunge its look even to the abode of those who have for ever lost the human form [material, meant by M. Du Potet ;] it gives up its secrets, however, only with very great reserve.”

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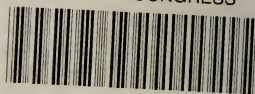
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